Universal Religion.

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THE GOSPEL OF CONFUCIANISM.

POEM.

MORAL LESSONS FROM NATURAL FACTS.

(From the "Shi-King," part of the canonical scriptures of the Confucianists.)

All true words fly, as from yon reedy marsh
The crane rings o'er the wild its screaming harsh.
Vainly you try reason in chains to keep—
Freely it moves as fish sweep through the deep.
Hate follows love, as 'neath those sandal trees
The withered leaves the eager searcher sees.
The hurtful ne'er without some good was born—
The stones that mar the hill will grind the corn.

All true words spread, as from the marsh's eye
The crane's sonorous note ascends the sky.
Goodness throughout the widest sphere abides,
As fish round isle and through the ocean glides.
And lesser good near greater you shall see,
As grows the paper shrub 'neath sandal tree.
And good emerges from what man condemns—
Those stones that mar the hill will polish gems.

SCRIPTURE SELECTIONS.

(From the "Analects" of Confucius.)

The superior man is exacting of himself; the common man is exacting of others.

Not to retract after committing an error may itself be called error.

In serving your prince, make your service the prime concern and let salary be a secondary matter.

In speaking, perspicuity is all that is needed.

Three things the superior man greatly reveres: The ordinances of Heaven, great men, the words of sages.

Possess good qualities yourself and then you may expect them from others. Before you can blame others, you must be free from fault yourself. The perfect man loves all men. He is not governed by private interest, but considers the public good. Without virtue, both riches and fame are like passing clouds.

Not to speak when we should is cowardly concealment.

Some one asked, "What say you to the remark, 'requite enmity with kindness'?" The Master answered: "How, then, would you requite kindness? Requite enmity with straightforwardness and kindness with kindness."

Tsz-Kung put to him the question: "Is there one word on which the whole of life may proceed?" The master replied: "Is not reciprocity such a word? What you do not wish done to yourself, do not unto others."

FROM THE "DOCTRINE OF THE MEAN," BY CONFUCIUS.

In the way of the superior man there are four things, to not one of which I have as yet attained—To serve my father, as I would require my son to serve me: to this I have not attained; to serve my prince, as I would require my minister to serve me: to this I have not attained; to serve my elder brother, as I would require my younger brother to serve me: to this I have not attained; to set the example in behaving to a friend, as I would require him to behave to me: to this I have not attained.

Is it not just an entire sincerity which marks the superior man?

Sincerity is the way of Heaven. The attainment of sincerity should be the way of man.

THE DISCOURSE.

"Behave toward others as you would have them behave toward you."—Confucius.

Thus far in this series we have dealt with three religions of the Aryan branch of the human family, the Hindu, Buddhist and Zoroastrian faiths. We come now to a religion of the

Turanian branch—the Mongolian race of China; a people in whom the understanding has been more highly developed than the imagination, whose sacred literature contains poetry indeed, but poetry that partakes very much of the character of prose; a people whose interests are practical and scientific, rather than speculative and metaphysical; whose concern is for order, system, decorum, moderation, rather than for meditation, prayer and spiritual songs; a backward-looking race, whose reverence for the past accounts, fundamentally, for many of the peculiar characteristics of its present life.

China is a country that supports nearly one-third of the human race on an area equal to that of the United States, with twenty-five hundred miles of sea-coast and three immense river-valleys aggregating six thousand miles; a country that has witnessed the rise and fall of successive civilizations, the earliest of which is so ancient as to make modern the pyramids and the sphinx of Egypt; a country whose industry is world-renowned and symbolized most impressively by the gigantic wall, twelve hundred miles long, twenty-five feet high, and surmounted by a parapet on which six horsemen may ride abreast, built twenty centuries ago, and its masonry still commanding the admiration of the world. Of the nature and variety of that industry, let the achievements of Peking and Nanking, of Canton and Hong-Kong tell. Nay, we have but to recall the fact that our own English words, cotton, nankeen, silk, satin, are of Chinese origin to appreciate the significance of that industry. The watchword of China has ever been "education," and whatever limitations there may be in her system of education and type of instruction, China supports, besides a host of smaller institutions of learning, the University at Peking whose student-body outnumbers that of our two largest American universities combined.

It seemed to me necessary to make these statements part of my discourse because we of the Western world are altogether too apt to think of the Chinese as a barbarous, half-civilized people, remarkable for the peculiar arrangement of their hair, their yellow skin and slanting eyes; their opium, debauchery, and dirt. We forget that China has her centers of culture and refinement as well as her slums; that she is no more to be judged by the denizens of these districts than is America by the "Bow-

ery'' population of her great cities. Let it be remembered that if China has her coolie cooks, canners and laundry-folk, she has also her magnificent men of the stamp of Li-Hung-Chang, and Minister Wu (who fairly electrified a New York audience by his candid and unbiased discussion of the relative merits of Confucianism and Christianity), and Prince Pung Kwang Yu, who read a most scholarly and exhaustive essay on ''Confucianism'' at the World's Parliament of Religions. But, towering above all these and all other splendid types of cultivated manhood, the supreme inspiration of the eighty million souls who today profess Confucianism, is Kung-Fu-tse, i. e., Kung the Master, or Confucius, as we have learned to call him in this Latinized form of his name, founder of the state religion of China. He was born in Southwestern China, in the principality of Lu, between May and December, 551 B. C., and was therefore a contemporary of Gotama, the Buddha. It appears that already, as a mere child, Kung showed a pronounced proclivity for serious study, and at fifteen he had acquired an enviable reputation for his intellectual attainments. At nineteen he married and a son and daughter were born to him. When twenty years of age he was made ''keeper of the provincial stores,'' and a little later transferred to the Agricultural Department as ''superintendent of farms and lands.'' How profoundly he felt the dignity of his office and the duty of faithfully fulfilling its requirements is evidenced by the allusions he made to them in the ''Analects,' indicating a man of incorruptible honor and utter consecration to high ideals. Holding somewhat radical views on questions of government and venturing to air them, his reward was dismissal and exile. For thirty years he traveled from kingdom to kingdom, proclaiming his theories of political reform. Everywhere he was greeted with a respectful hearing, because of his royal ancestry and also on account of his evident learning. When he had reached the age of fifty, a crisis occurred in the affairs of his native province and he was recalled to serve as ''magistrate.'' This afforded him opportunity to convert some of his theories into practice, and we are told that the effect was most remarkable. Under his administration, children and elderly people were properly fed, the poor were properly cared for, the dead were honored, crime diminished, capital punishment and war were dis-

couraged, and even the "Magna Charta" was anticipated, in that he maintained the right of a prisoner to trial by jury. So prosperous, powerful and peaceful was the principality of Lu under the Confucian regime that the princes of the neighboring province of Ts'i became jealous and forthwith planned to undermine the sage's success. Knowing the weakness of the King of Lu for spectacular entertainments, the chief officials of Ts'i secured the services of eighty captivating dancing girls to present the King, with sixty spans of elegantly caparisoned horses, and to entertain him with dance and song. So charmed was the King that he at once gave himself up to amusement, ignoring his duties as chief executive of the state and giving no audience to any minister or other official who sought him for business interviews. This disgraceful conduct extended over three days. Confucius, utterly disgusted, withdrew from the magistracy, resolving to devote the remainder of his life to training a band of disciples in the principles of morality and good government and to editing the sacred books of his fellow-countrymen. All this he accomplished, and in the seventy-third year of his age he died, leaving a legacy of moral precepts, governmental principles and personal example that has enriched and ennobled countless lives within and without the confines of China. Minister Wu assures us that the influence of Confucius is on the increase, that his name is held in veneration throughout the Chinese Empire not by Confucians alone, but also by the Taoists, Buddhists, and devotees of other religions protected by the Chinese government; that his word is recognized as law, by the emperor no less than by the poorest peasant, and that his spirit, like an atmosphere, pervades the thought and life of the four hundred million inhabitants of China.

Through his influence, there has been maintained in China that reverence for parents, family affection, and love of order and moderation upon which every traveler remarks. In him the national trait of reverence for ancestors was so pronounced that it made intellectual humility the most conspicuous of his virtues. To him originality was a power never to be claimed by anyone under any circumstances. "Yao" and "Shun," two kings of remote antiquity, Confucius regarded as the real sources of whatever of truth and goodness he possessed, and

to these somewhat mythical paragons of perfection he would ever revert as the originators of that which he did but humbly transmit to later generations. Thus it was that the traditionalism of China made Confucius, even as in due time Confucius remade China. No sooner had he incorporated in himself the race to which he belonged than it felt the reaction of his mighty personality, eighty million souls turning to him as he had turned to Yao and Shun; his biography, however, unlike theirs, being almost wholly free from mythical and legendary admixture. Though primarily a systematizer and teacher of personal and political morality, no one ever believed more than he in the power of example as the most efficacious of all moral agents. Though not to be described as a religious teacher, in the conventional sense, Confucius was a deeply religious man, profoundly conscious of his relation to "Heaven,"—the term most frequently used by him to express his sense of a power higher than man and upon whom all things and creatures are dependent. No one can read the life of Confucius without being particularly impressed by his firm belief that he was under the special protection of Heaven. From the many incidents illustrating his sublime confidence in the protection of Heaven, let me cite two. When, with certain of his disciples, in the city of Kuang, he was for five days imprisoned and it seemed to his disciples that release would be indefinitely postponed, their signs of discouragement and despair knew no bounds. Whereupon the Master reminded them that Heaven protects the culture which he and they represent. What harm, then, can possibly come to those protected by Heaven? On another occasion, when he was threatened with assassination, the disciples urged him to hasten his flight. But Confucius replied: "Heaven has endowed me with virtues; what, have I to fear from oppressors?"

To determine what the gospel of Confucianism is, we must go to the Confucian Bible, and more particularly to that portion of it which includes the teachings of Confucius himself. In its entirety, the Confucian Bible consists of "the five classics" and "the four books." Only the former take rank as the canonical scriptures of the Confucianists. They are: (1) "The Spring and Autumn Annals," a chronicle written entirely by Confucius; (2) The Shi-King, a collection of songs; (3) The Shu-

King, an historical work; (4) The Yi-King, the Book of Changes, or transformations—magic; (5) The Li-Ki-King, the Book of Rites. The word "King" signifies "web" or "string," and these four Kings were compiled and edited by Confucius. The four books contain the sayings of Confucius, and were collected after his death by his disciples. These books are known as the "Analects," or table-talk of Confucius, "The Great Learning," "The Doctrine of the Mean," and "Mencius," the stanchest of all champions of Confucianism, born about one hundred years after Confucius' death.

Turning to those books which contain the teachings of Confucius himself, we find that they deal for the most part with politics and morals, with the personal morality of the individual and with his morality as a member of the body politic. Five relations of man to man are recognized, sovereign and subject, husband and wife, parent and child, elder and junior children, friend and friend. To each of these five relations certain duties are attached, the fulfilling of which makes one a desirable member of society, and to become a desirable member of society is the chief end of man. Let everyone do good to others by fulfilling the duties of his position. Let everyone be good in himself by practicing the five cardinal virtues—justice generosity, truthfulness, humility and propriety(sense of the fitness of things). Let kings be benevolent and subjects loyal, husbands affectionate and wives devoted, parents wise and children obedient, brothers and sisters mutually attached, friend faithful to friend. Let these various relations of life be governed by the same order and serenity that we see in the solar system, in the daily drama of nature's phenomena, and a heaven on earth must ensue.

The ideal state, according to this gospel, is reached when three great requirements have been met: (1) Regulation of the individual life, or cultivation of the person, calling for study and rectification of the heart; (2) Regulation of the family, which becomes possible only when persons have been cultivated, calling for filial piety and fraternal submission of younger folk; (3) Regulation of the state, possible only when families have been regulated, calling for integrity of character, economy of expenditure, and mutual confidence between ruler

and ruled—all of which requirements, when fulfilled, result in material prosperity, learning and virtue, the three greatest blessings the state can have. A quotation from the "Great Learning" will serve to show exactly the relation of these three steps in "the way of the superior man," and their mutual dependence:

> The ancients who wished to illustrate illustrious virtue throughout the empire, first ordered well their own states. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.
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> Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole empire was made tranquil and happy.—"The Great Learning," I, 4-5.

Such, in brief outline, is the gospel of Confucianism. To reproduce in all the various relations of human life the beautiful calm and poise of Nature's order, this is the Confucian ideal of life. To attain this ideal, the founder proposed a systematic regulation of life by specific rules, these to be multiplied until they covered every smallest department of life.

In bold and striking contrast to this plan stands that of a noted contemporary of Confucius, Lao-Tze, also a statesman and moral teacher, the founder of "Taoism." He shared with Confucius the ideal of reproducing Nature's perfect order in individual and social life, but he held that this should be attempted, not by establishing innumerable rules and adjusting souls to them, but by developing inner purity of being in each individual. Spirituality, rather than political economy, according to Lao-Tze, must be the basis of the model state. Rules will be of little avail if the heart be not receptive and responsive. Let each individual contemplate "Nature's inactive activity," as illustrated in the vegetable kingdom, for example, where we see vegetable life planting without seeking the fruit, never marring by its efforts to accomplish, everything being left

to develop according to its own nature; let this ideal be present from moment to moment in each human consciousness and it will prove efficacious as a deterrent from wrong-doing and an incentive to true thought, speech and action. The method of Confucius was purely objective, that of Lao-Tze subjective. The one proposed to work from the circumference to the center, from rules to the soul; the other from the center to the circumference, from private, individual living by the spirit to the harmoniously regulated life of the political and social organism. Both Confucius and Lao-Tze turned to Nature as typing an ideal for human life, but while the former read Nature's message to man in terms of order, the latter read it in terms of that active passivity and passive activity seen most perfectly in the vegetable realm, and bidding man be molded by spiritual laws known within and that prompt now action, now inaction, now receptivity, and now productivity;—an interpretation of Nature and of man's ethical relation to the Over-Soul that reminds us very forcibly of Emerson.

Thus the note contributed by Confucianism to the symphony of Universal Religion is reverence for Nature's order. Man has no higher lesson to learn than that taught him by Nature, namely, to strive for the creation of a social order that shall be as permanent, as calm, as unbroken as the orderly movement of Nature's forces and phenomena. And such reproduction of Nature's order is possible, according to this religion, only on a basis of reciprocity—the very corner-stone of the entire system of Confucian teaching. Nearly five hundred years before Jesus of Nazareth enunciated the Golden Rule, Confucius of Lu had given it both negative and positive expression in his teaching.

Confucianism, then, as represented in its scriptures, is essentially an ethical religion, practical and prosaic, paying little attention to what is metaphysical or extra-mundane; concerned almost wholly with life here and now. Of what lies beyond this sphere, Confucius declined to speak. He held that all speculation concerning it was profitless and futile. In all this Confucius reminds us of the Buddha, who, when confronted with questions concerning the nature of Nirvana, simply refused to have anything to do with them, remarking that these questions are of no practical concern and pointing his inquirers

back to the "path" that leads to Nirvana. So Confucius would ever revert to the conditions and needs of life here on earth—the rules, obedience to which produced the ideal state—when interrogated concerning the nature of death and the hereafter.

Here are three sentences from his teachings which admirably illustrate his attitude to eschatological questions:

"While you do not know about life, how can you know about death? While not able to serve men, how can you serve their spirits?" "To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom."

On the question of God's nature and existence, Confucius preferred not to speak, not because he was an unbeliever, but because this subject, like immortality, lay outside his immediate province as an ethical teacher. Plenty of passages there are in the sacred books of Confucianism to show that the founder believed himself related to a higher power, but, knowing nothing of that power, he preferred to be silent on the subject. He did not deny God's existence, he did not deny the reality of a future life; he simply felt that theism and immortality have no practical or necessary bearing on the moral life of a practical people. In all this Confucianism is closely akin to the "Ethical Culture Movement" of our own time, which also seeks to set aside philosophical and theological questions in the interests of the moral life. But I venture the assertion that the suppressed theism which marks both Confucianism and the Ethical Movement will eventually be brought to the surface and found to be the indispensable basis for a truly valid moral code, theism, in turn, having for its adamantine foundation, science or exact knowledge of whatever is. I can see no future for any religion that does not build its theism on science and its ethics on theism, and the history of the vicissitudes of both Confucianism and the Ethical Culture Movement give considerable support to this conviction.

But one religious ceremony did Confucius endorse and advocate,—the worship of ancestors. And every Confucian, from the Emperor down, observes the injunction of the Master. Besides the simple ceremony as conducted in Confucian homes, there is held at Peking, once annually, in the red-walled Temple of Confucius, a ceremony at which the Emperor burns incense

before the tablet of the Master and utters this solemn invocation: "Great art Thou, O Perfect Sage! Thy virtue is full, thy doctrine complete. Among mortal men there has not been thine equal. All kings honor thee. Thy statutes and laws have come gloriously down. Thou art our pattern. Reverently have the sacrificial vessels been set out. Full of awe we sound our drums and bells." In these ceremonies, whether private or public, there is nothing intercessory, nothing propitiative; they are simply commemorative.

If Buddhism may be described as a religion of the heart and Zoroastrianism as a religion of the hand, Confucianism may be spoken of as a religion of the head. For, precisely as the Buddha declared the way of salvation to lie in a self-renouncing love, and Zoroaster in purifying work, so Confucius affirmed that it lay in the intellectual mastery of a systematic morality. He firmly believed that if people would but reverently memorize and master his system of moral rules, it would react on the will and so produce the moral life. People, he used to say, are just like so much water, which takes exactly the shape of the dish into which it is poured. If, now, one could make a moral dish out of a series of precepts, and then, as it were, pour the people into it, the desired moral types would be the result. Confucius believed that by reverently assuming certain physical postures, the very soul of the individual would become informed with the graces of character of which the postures were external signs. I cannot but think that this faith of his in the efficacy of rules and attitudes to achieve the desired reform, this method of working from the circumference to the center, which has left its impress on the national system of education, explains in large measure the arrested development of China.

But, beside his reliance on rules, Confucius depended also on the biographies of great men of the past, persuaded that by contact with these a contagion of their noble deeds would ensue and so make for the deepening of the moral life of the reader. Still more, however, did Confucius rely on the power of example as a more potent moral educational agent than either biography or precepts. He found an incentive to set a worthy example in the fact that imitation is so natural a tendency of human nature. And it should be noted that the mighty lifting

power of his example was due, not so much to his exalted character and great learning as to his striving for an ideal of virtue and of scholarship not yet attained. Others seeing that striving, were moved to a like endeavor. So is it ever with a truly great teacher. Not his intellectual or moral attainments, but his spiritual passion to possess more of infinite truth and right—this it is that determines his lifting power over other lives. Whosoever is a true servant of the ideal, even though failure be his portion, makes the ideal contagious and so lifts other lives toward the same height he himself would reach. So was it with Confucius, who taught not only by moral precepts and by appeal to the biography of illustrious ancestors, but also by the mightier power of a magnificent personal example.

EDITORIAL.

CHRISTIAN SCIENCE and kindred movements have their place and value, but there is more hope for the world in one highly-trained, broad-minded physician, who knows when it is wise to resort to drugs and when safe to use mental healing or Christian Science, than in a hundred healers without his training and skill, and who ignore those physical conditions which must be reckoned with when dealing with malignant organic diseases in which failures are the rule in all types of drugless healing.

SUGGESTION is the factor common to all types of drugless healing. There is one and the same curative principle common to them all, namely, the influence of the patient's own mind on his body. No matter which one of the different drugless healing-methods one adopts, success, if scored, turns on what has been suggested to the patient actually influencing his physical condition. In other words, suggestion is the factor common to all four methods—Christian Science, Mental Healing, Divine Healing, Hypnotism—because it has been proved that simple suggestion can heal what any of these four can heal. Experiments have shown that any disease amenable to successful treatment by one or the other of these four drugless methods can also be treated successfully by simple suggestion. Christian Science and kindred movements have therefore their

chief value in this, that they supplement simple suggestion by religious and theological beliefs, thereby greatly enhancing and intensifying the power of simple suggestion.

THE LAW OF SUGGESTION! Think of it, the scientific method applied to suggestion has already reached the stage where we can legitimately speak of a "law" of suggestion. The word law we have observed is apt to be somewhat glibly used by "New-Thought" people, as when they speak of the law of "vibration" or the law of "telepathy," for in neither case are we warranted as yet in using the word law when referring to the phenomena of vibration and telepathy. But in the case of "suggestion," enough experiments and observations have been made to warrant the statement that this agency always works in the same way under the same conditions—which is just what is meant by "law." Briefly stated, the law of suggestion as applied to disease is that ideas of disease **tend** to produce disease directly according to their clearness and strength and inversely to the strength and clearness of opposing ideas. As applied to health, the law of suggestion is that ideas of health **tend** to produce health directly in proportion to their definiteness and inversely according to opposing ideas and physical conditions. These latter cannot be ignored, as Horatio Dresser, J. W. Winkley and other mental scientists have already discovered and frankly acknowledged. Occult methods of healing have their obvious limits and it is the part of wisdom and philanthropy to determine what these are.

HUDSON'S "LAW OF PSYCHIC PHENOMENA," like Haeckel's "Riddle of the Universe," reminds us, after a second reading, of the remark made by a celebrated English wit who said of Archbishop Whately that "science was his forte and omniscience his foible." It would have been well for both Hudson and Haeckel had they bound between their eyes the saying of an American humorist, "It is better not to know so many things than to know so many things that are not true." Each may have been a Douglas on his own native heath—the one of journalism, the other of embryology—but when they went over into the fields of psychology and philosophy they

became irresponsible and untrustworthy. No scientific psychologist attaches the slightest value to Hudson's theory of dual mind nor does any scientific theologian think for a moment of endorsing the premises of Haeckel's materialism.

RECENT UNITARIAN TENDENCIES III.

In a letter sent to the "Pacific Unitarian," criticizing some criticisms of the Free Church by Rev. W. G. Eliot, we remarked incidentally that we "knew of no Christian who hesitates to confess that Christ is the complete all-sufficient Way, Truth, Life: that Christianity includes the whole of true religion." Promptly there came to us a letter from a prominent Unitarian minister and teacher containing these sentences: "You will perhaps be interested in my saying that I, at least, am such a Christian and that I not only should hesitate to make the confession in question but that on proper occasion I should take the very opposite position. I confess I do not know of a Unitarian minister under fifty years of age whose position on this subject is essentially different from my own. This point of view is common enough among Unitarians, which you do not seem to recognize."

We should rejoice, indeed, were the conviction of our friend in California as well grounded as he thinks. What reasons, then, have we for doubting that his confession represents the majority of Unitarians? First, the National Conference, without a single dissenting voice, voted to adopt a preamble in which Jesus is singled out and not a word said of any other great teacher as having anything to teach essential to the formation of the complete man. Next, the "Pacific Unitarian" has for years published what it calls "Our Creedless Faith," and among its "articles" stands "the Leadership of Jesus." Furthermore, the "Christian Register," the leading Unitarian periodical, has published contributions of the Revs. S. A. Eliot and Charles E. St. John, in which these representative Unitarians have spoken, the one, of the sufficiency of Christianity to meet all man's spiritual needs; the other, of the advantages accruing from the recognition of the Leadership of Jesus. Then, again, there is the familiar hymn, found in all the hymn books published by the American Unitarian Association, de-

scribing Jesus as "the Light, the Life, the Way." Surely if our correspondent's position be that of every Unitarian minister under fifty, it is impossible to understand how it happens that their view of the subject is not also that of the National Conference Constitution, of the two leading Unitarian periodicals, of the most popular Unitarian hymn book, of the president and secretary of the American Unitarian Association. Here is cumulative evidence to justify us in our belief that while there is undoubtedly a distinct forward tendency in Unitarianism toward the religion that is free, spiritual and universal, that tendency is by no means as general as our friend would have us believe. May he, and the minority of which he is a part, soon bring the majority over to their catholic and cosmopolitan point of view.

SECOND ANNUAL BANQUET.

The second annual banquet of the First Free Church of Seattle was held at the Hotel Stander on the evening of Monday, May 28th. One hundred and twenty-three members and friends of the church were seated at the tables, decorated for the occasion by a committee from the Woman's Union. In the absence of Mr. R. T. Reid, president of the Board of Trustees, Mr. D. T. Child, president of the (Men's) Non-Sectarian Club, presided. Before the serving of the dinner the following telegram, sent from Boise, Idaho, was read and greeted with hearty and prolonged applause:

Boise, Idaho, May 28, 1906.

Rev. Alfred W. Martin, Hotel Stander Banquet Hall, Seattle, Wash.: Please express my regrets at enforced absence from the dinner this evening which marks the close of the seventh year of the life of the only religious organization in Seattle which stands irrevocably pledged to freedom. While our efforts of the past have been crowned with success far beyond our fondest hope, may our watchword of the future be loyalty and enthusiasm for the Cause and our daily lives filled with that spirit of divine discontent which will guide us onward towards the perfect goal. R. T. REID.

Mr. E. S. Johnston, chairman of the Advisory Council, in a brief and humorous speech, moved that a vote of thanks

be extended to Mr. R. J. Reekie for the handsome gift of a beautifully and strongly-bound "membership book" and a "minutes-book," to the church. The motion was enthusiastically carried.

The chairman then called on Mr. Martin to speak the words of "grace" familiar to his hearers: "May the spirit of gratitude for all the blessings of Providence be present in our hearts and may we show forth our gratitude not only with our lips but also in our lives."

After an hour devoted to the menu, Mr. Leopold M. Stern, of Temple de Hirsch, made the opening speech of the evening and delighted the audience with his wit and wisdom and catholicity. A specially pleasing feature of the occasion was the presence of a delegation of fifteen members of the First Free Church of Tacoma; Mr. and Mrs. I. B. Isted, Mr. and Mrs. N. McAulay, Mr. and Mrs. J. P. Sharman, Mrs. George Browne, Mrs. E. Noonan, Mrs. M. M. Sloan, Mrs. M. Philip, the Misses Laura Taylor, Helen Rogers, Anna Nachtsheim, Louise Nachtsheim, Winnifred Warner, and Miss Nichols of New York. Mrs. Noonan spoke for the Tacoma Woman's Union and Miss Taylor for the Young Ladies' Alliance. Two charming violin solos were rendered by Miss Jean Crow, at the close of which, in recognition of her frequent and always gratuitous services, on Sundays and on week-days, she was presented with a fine bust, of Mozart, in bronzed terra cotta. Later in the evening, Mr. F. W. Low, the faithful and accomplished organist of the church, received similar recognition of his highly-appreciated services in the gift of a bust of Beethoven, presented by Mr. Child on behalf of the members of the church.

Mr. E. C. Hughes, first president of the society, was to have delivered an address, but an imperative, unexpected call to Olympia prevented it. Judge R. R. George, ex-president of the society, was asked to act as substitute for Mr. Hughes, and graciously responded in a brief speech of reminiscence and prospect.

The printed programme placed at each plate announced a series of fourteen short reports, representing the work done during the season just closed by the various branches of the church. These reports included "The Kindergarten," Miss C.

Atkinson; "The Junior Branch," John Dewhurst and Dorothy Winslow; "The Young Ladies' Alliance," Miss Bessie Beach; "The Woman's Union," Mrs. Alfred W. Martin; "Hospital Visitation," Mrs. E. McCloy; "The City Charities Cooperators," Miss Isabel Mather; "The Postoffice Mission," Mrs. F. W. Low; "The Men's Non-Sectarian Club," D. T. Child; "The Monthly Magazine, 'Universal Religion'," Samuel Collyer; "The Sunday Music," F. W. Low; "The Book-Table," Knute Nelson; "The Treasury," F. R. Thompson; "The First Free Church of Seattle," Alfred W. Martin. All these reports showed gratifying evidences of success and progress and promise of still greater achievement in the years to come. Particular mention must be made of the treasurer's report, showing that whereas last year the church had to meet a deficit of $590, this year the treasurer will have a balance of nearly one hundred dollars on hand when the subscriptions still due and considered "good" have been paid. Equally noteworthy is the report of the Woman's Union, with a revenue of $934.03 derived during the season from various sources and a balance on hand of $275 after having paid the expenses of the Sunday choir-music together with a variety of philanthropic undertakings, not including any contribution to the minister's salary, which, according to a fixed rule, must be raised solely by subscriptions and plate-collections at the Sunday services.

Following is a synopsis of the report presented by Mr. Martin as minister of the church:

Mr. Martin's Report.

I take exceptional pleasure in presenting this my eighth annual report because last year the time intended for a report was devoted to the task (successfully accomplished) of cancelling a debt amounting to $590. Tonight we rejoice in realizing that no such necessity is upon us, for we close our season with no debts and the prospect of a balance amounting to nearly one hundred dollars. This financial showing is particularly gratifying when we remember the misgivings with which many of our members, last May, contemplated the proposed change in the place and time of our Sunday meetings. For while the audiences have been somewhat smaller than they were when we met down town in the evening, the loss has been

more than made good in that regular attendants contributing stated sums have taken the place of casual comers who contributed nothing to our funds. In other words, the change effected in the hour and place for our Sunday services has redounded to the benefit of our society in point of its personnel and of its financial strength.

Of equal, if not greater, importance among the events of this eighth season was the reorganization and incorporation of our society as "The First Free Church of Seattle." Whatever objections may be raised to the adoption of this name, its advantages are sufficient to overcome all prejudices and objections, because each word of our new name serves to indicate an important feature of our movement. We are, first, a church, i.e., a religious, not a secular organization. For the word church, we are told in the Century Dictionary, though originally Christian in its connotation, has long since had a universal application and is now used to describe any religious organization, non-sectarian as well as Christian. Next, we are a **free** church, instantly distinguished by that noble adjective from all those churches that are creed-bound and sectarian—free to change our minds whenever evidence shall require it, free to follow truth whithersoever she may lead, free to develop mentally, morally, spiritually; the three great ends to which freedom serves as a means. And then, in the third place, we are the **First** Free Church of Seattle, the first religious organization ever established in this city, on the basis of uncompromised liberty, making creeds preposterous, heresies absurd and ecclesiastical trials impossible. We are the **first** Free Church of Seattle, the second of the Pacific Northwest and the fourth of the United States; Jenkin Lloyd Jones' church in Chicago being third; while earliest of all free churches was that organized at Toledo, O., in 1870 by our lamented pioneer, Francis E. Abbot.

Thus by virtue of our reorganization and incorporation we take our place among the religious institutions of Seattle, easily distinguished, by our name, from the creed-bound churches on the one hand, and from those miscellaneous movements that are but loosely organized and quasi-religious, on the other.

Our season opened in Christensen's Broadway Hall at 11 o'clock on the Morning of Sunday, September 17th, Professor Alden of the State University officiating. He was followed on September 24th by Rabbi Wise of Portland, always welcome and eagerly heard. His removal to New York, where he is to establish a free (Jewish) church, will prevent the resumption of those annual exchanges which it has been my privilege to hold and yours to enjoy. Let us instruct our secretary to send him our heartiest greeting and best wishes for a long and happy ministry in his new field.

Since the first Sunday of October I have conducted the Sunday services each week excepting only March 11th, when Rev. Lewis J. Dunean of Butte, Mont., delivered the discourse. And with the exception of seven Sundays I have preached at Tacoma every Sunday evening from October to May inclusive. Two special courses of Sunday sermons were delivered during the season, one on "The World's Great Religions," subsequently written out and printed in book-form; the other, on "Christian Science and Kindred Movements," a revision of the series of discourses given five years before.

Since our last annual festival we have had to record the death of two highly-esteemed elderly members of our society—Mr. Robert Edgar, at the age of 80, and Mr. Alexis Kellogg at the age of 73. Both were ardent, enthusiastic, devoted; always young for liberty, progress and the Commonwealth of Man. Most touching was Mr. Edgar's loyalty to our cause, for even in his poverty he gave of his pennies to promote the religion he lived by and which he found it inspiring and comforting to die by. Mr. Kellogg's devotion showed itself especially in this that, until prevented by failing health, he came every Sunday evening from Bremerton, regardless of weather conditions, to attend our services and not once did he turn his back on an opportunity to manifest in practical ways his allegiance to our cause.

The work of editing our monthly magazine has gone on steadily for thirteen years and, as Mr. Collyer in his report remarked, it must not be allowed to stop because there is still a field for the special work it has in hand. Our hearty thanks are due to him and to Mr. Ensminger for their faithful services

in the departments of finance and publication.

Let me embody in this report three recent examples of the change in the attitude of the orthodox public toward our movement which we all recognize with satisfaction and gratitude? At first that attitude was one of contempt and aversion. Slowly it has been changing to one of appreciation and good-will. The three recent tokens of this welcome change are these: First, an invitation, received from an Episcopalian source, to deliver, at private residences, during Lent, a series of lectures on "Great Oriental Religions." Six lectures were given and the audiences were composed chiefly of Episcopalians. Second, an invitation received in February to give three lectures on "Italian Cities and Their Contributions to Civilization" before pupils of the High School. These were given with an average attendance of 600 pupils. Third, an invitation from the local "clericus" to address an assembly of Episcopalian clergymen in Trinity Church on "The Relation of the Episcopal Church to the Advanced Thought of the Age"—an invitation which I hope may sometime be renewed as I was unavoidably obliged to decline it for the date originally selected.

In my report of a year ago I expressed the hope that our organization would soon be strong enough in numbers and in resources to secure unto us a building of our own. Let me express that hope once more tonight. Already a most promising start has been made by the handsome gift of $1,000 toward a building-fund, the gift of Mr. and Mrs. Galland. What I specially appreciated about this gift was the fact that it came unsolicited, a spontaneous act, prompted my genuine and deep love for the cause we represent. Let the noble example set by Mr. and Mrs. Galland be followed by others. Not until we have a building of our own can we hope to win for our cause the success we all feel it is destined to achieve. Let us make it a matter of personal pride, let it be a direct challenge to each one of us to do all in our power toward realizing the cherished dream and so demonstrate the vitality and intensity of our faith in the religion for which we stand.

DO ANY OF FOLLOWING BOOKS APPEAL TO YOU?

Science and the Future Life ..... *Jos. H. Hyslop*	Paths to Power ..... *Floyd B. Wilson*
The Wonders of Life ..... *Ernst Haeckel*	Man Limitless ..... *Floyd B. Wilson*
The Widow's Mite ..... *Dr. Funk*	Mind Power and Privilege ..... *Prof. Olston*
Evolution and Its Relation to Religious Thought.. *LeConte*	The Psychology of Suggestion ..... *Dr. Sidis*
The Power of Silence ..... *Horatio Dresser*	Life's Dark Problems ..... *Minot J. Savage*

Enigmas of Psychical Research ..... *Hyslop*

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